بسم الله الرحمن الرحيم

Language : har language ka apna ek grammar hota hai or apna ek phonic hota hai. Agar mujhe kisi language ko likhna ya padhna janna hai to to mjhe uska grammar sikhna hoga or agar sirf use padhna janna hai to sirf uske phonic ko hi jaan lena kaafi hoga meri murad quran reciting se hai…

Ahl e ajam ke zyada tar log quran ko recite karte hai bagher meaning ko samjhe or allah jall e shanuhu ka be paya karam hai ke usne baghair samjhe padhne par bhi har harf ke badal neki likhi hai . or allah fermata hai "WA RATTILIL QURAN NA TARTILA" matlab quran ko tarteel de kar padho dhang se padho. Ye adab wali kitab hai ise adab ke sath iske saare huqooq ke sath sahi dhang se padhne ka hukm hai. Aisa nahi hai ke jaise bhi padhe allah maaf kar dega . allah to kahta hai sahi dhang se padho. Aaj ke iss muashre me bahut kam log aise hai jo quran thik padhna jante hai. Or agar koi sikhna chahe to uske samne dushwari ye aati hai ke unka main language English hota hai …. Or bahut kam kitaben English me aise available hai jo kaar amad ho pas isi parishani ke madde nazar mere sheikh MD ATIQUE HUSSAIN QADRI sahab ke hukm se iss klhidmat ko paya e takmil tak pahunchane ki koshish karraha hu . allah hame toufique de . or NALAYN PAK ka saya rahe…..

Alphabets

Arabic me alphabets right to left hota hai . neeche me Arabic letter or uski awaaz or adaegi likha hai.

(i) Read from right to left:

ث Thaa (TH)	ت Taa (T)	ب Baa (B)	ا Alif (A)
د Daal (D)	خ Khaa (KH)	ح Ḥaa (Ḥ)	ج Jeem (J)
س Seen (S)	ز Zaa (Z)	ر Raa (R)	ذ Dhaal (DH)
ط Ṭaa (Ṭ)	ض Ḍaa (Ḍ)	ص Ṣaa (Ṣ)	ش Sheen (SH)
ف Faa (F)	غ Ghayn (GH)	ع 'Ayn ('A)	ظ Ẓaa (Ẓ)
م Meem (M)	ل Laam (L)	ك Kaaf (K)	ق Qaaf (Q)
ى Yaa (Y)	و Waw (W)	ہ/ھ Haa (H)	ن Noon (N)
		ة Taa (Round) (T)	ء Hamza ('A)

Notes:

1) Arabic alphabets me 28 letters hote hai. Or akhri ke 2 letters no. 1 or no. 3 ke badle hue shakal hai. Or iss trah ham kah sakte hai ke 30 letters hain….
2) Arabic alphabets ke sare letters consonants hai. Usme se 3 letters consonants hone k bawajood bhi vo elongative vowels bhi hai. (i.e. Alif ا , waw و , ya ى) jiski tafseel aage aae gi.
3) Roman English me jo sound transpiration diya hua hai ye bilkul vahi nahi balke kuch hadd tak vo keh sakte hai.. Peculiar pronunciation ke bare aage discussion hai.

Peculiar Arabic sounds

Arabic se sare letters ki awaaz hindi language se milte julte hai lekin kuch ki adaegi me dushwari hoti hai jo niche likha hai.

These sounds are as follows (Read from right to left):

ذ Dhaal	خ Khaa	ح Ḥaa	ث Thaa
ظ Ẓaa	ط Ṭaa	ض Ḍaa	ص Ṣaa
	ق Qaaf	غ Ghayn	ع 'Ayn

Ise or bahter tariqa se iss trah samjhe.

1) ث ***(thaa)***: ise iss trah bole jaise "Elizabeth" me 'th' ko bolte hai . matlab apne zabaan ki nok ko upar wale dant ki andar ke taraf ke sire me choo kar ke bole .
2) ح ***(haa)***:iss harf ki adaegi ke lie sirf apka gala (halaq) ka kaam hai.darmiyani halaq (halaq ka bich) haa bolna hai or halaq se bilkul zara sa hawa pass hone dena hai . iss trah jo haraf bahar aaegi use Arabic haa kehte hai.
3) خ ***(khaa)***: iss haraf ki adaegi ke lie sirf halaq istamal hoga . ise iss trah samajh sakte hai ke "LOCH" me 'ch' ki awaaz hai . ye scotish language ka word hai . halaq ka akhri hissa matlab muh ke bahar ke taraf ka halaq se khaa bolna hai or bahut hi jakad ke taqat ke sath bolna hai. Iski awaz iss tarah hoti hai jaise ke koi so kar snoring (kharatha)karta hai.
4) ذ ***(dhaal)***: "DHOW" me soft 'dh' ki awaz hai . or zabaan or teeth ka combination usi trah hai jaise ث ka hai.
5) ص ***(saad)***:zabaan ko shallow bowl ke shape me round kare or ahista se muh khole (lips ko round kar ke) muh kholte hue (muh ke andar kaafi hawa bhara hona chahie) ada kare . "BLAST" me 's' ke awaaz ke lag bhag equal hota hai.
6) ض ***(daa)***:zaban or teeth ka combination usi trah hai jaise ص ka hota hai.sirf farq itna hai ke awaaz "DAD" me 'd' ka hai .
7) ط ***(taa)***:zabaan ka shape vaisa hi hoga jaise upar ke do huroof ke bayan me hai or zaban upar ke samne ke teeth ke jad me touch(detach)karega. Lag bhag awaz "FLAT " ke 't' ke jaisa hoga
8) ظ ***(zaa)***: zabaan or teeth ka combination usi trah hai jaise ط ka tha. Bas farq itna hai ke zabaan aise sate ga jaise ke ab tab hatne wala hai(have to withdraw) .
9) ع ***('Ayn)***: muh adha khole or zabaan ke jad ko halaq me sata kar saans rok de. Or bilkul zara sa (narrow) hawa release kare ahista ahista . ise adaa karne me sirf halaq ka kaam hai.
10) غ ***(Ghayn)***: iski adegi ki jagah vahi hai jo خ ka hai . iski awaaz gargling (gharara) se kaafi milti julti hai.
11) ق ***(Qaaf)***: halaq me saans ko rok lena hai. Uske baad muh me hawa bhar kar jhatka se kholna hai. Forcly …

Note: is sab ke ilawa baqi jo bhi letters hai ya to uske awaz indian language ke letters se milte julte hai ya phir adaaegi me aasani hai.

Different shapes of Arabic letters

Arabic language me koi capital letters nahi hai. Arabic me word building , letters ko join kar ke hota hai jis trah English me cursive writing me letters ko join kar ke likhte hai . jab ham kisi Arabic word ko padhte hai to jo letters hame dikhte hai vo incomplete hote hai . koi aadhe hote hai koi toote hote hai.apne original shakal se different hote hai. Shape ke hisaab se ise 4 types me sort out kiya gaya hai.

1) ***Independent shapes***
2) ***Initial shapes***
3) ***Medial shapes***
4) ***Terminal shapes***

1) ***Independent shapes***: ye shape to aap piche dekh hi chuke hai. Ye akela hota hai or mukammal likha hota hai.
2) ***Initial shapes***: lettes ki aisi shakal jo word ka pahla letter ho or uss letter ke end me dosra letter judta hai.
3) ***Medial shapes***: vo lette jo word k bich me ho or uss letter ke beginning or end dono me letters jude ho.
4) ***Terminal shapes***: vo letter jo word ke akhri me hota hai. Or uss letter ke beginning me dosre letter jude rahte hai.

e.g: فرخ FARKHUN

Yahan خ independent shape hai.

خفير KHAFIRUN

Yahan خinitial shape hai.

مخفى MAKHFI

Yahan خ midial shape hai.

شيخ SHAIKH

Yahan خ terminal shape hai.

piche sabhi huruf ke Charon shapes die jate hai.

Terminal Shapes	Medial Shapes	Initial Shapes	Independent Shapes
ـا	ـا	ا	ا
ـب	ـبـ	بـ	ب
ـت	ـتـ	تـ	ت
ـث	ـثـ	ثـ	ث
ـج	ـجـ	جـ	ج
ـح	ـحـ	حـ	ح
ـخ	ـخـ	خـ	خ
ـد	ـد	د	د
ـذ	ـذ	ذ	ذ
ـر	ـر	ر	ر
ـز	ـز	ز	ز
ـس	ـسـ	سـ	س
ـش	ـشـ	شـ	ش
ـص	ـصـ	صـ	ص
ـط	ـطـ	طـ	ط
ـظ	ـظـ	ظـ	ظ
ـع	ـعـ	عـ	ع
ـغ	ـغـ	غـ	غ
ـف	ـفـ	فـ	ف
ـق	ـقـ	قـ	ق
ـك	ـكـ	كـ	ك
ـل	ـلـ	لـ	ل
ـم	ـمـ	مـ	م
ـن	ـنـ	نـ	ن
ـه	ـهـ / ـﮩ	هـ	ه
ـو	ـو	و	و
ـي	ـيـ	يـ	ى

Ab ise dhiyaan se padhe........

<u>*VOWELS*</u>

Arabic me 2 trah ke vowels hote hai.jo hame padhne me madad karta hai agar ye na rahenge to ham hargiz Arabic nh padh sakte hai.

1) Close Vowels
2) Long Vowels/ Open Vowels

<u>*CLOSE VOWELS*</u>

Close vowels ka naam or istamal niche diya jaraha hai.

a) ***Fatheh***: 1st close vowel ek chota mark diagonal / stroke jo letter ke upar hota hai

e.g   تَ   بَ   اَ

ab dekhen upar ke letters me jo vowel hai use letters ke sath padhte kaise hai.

اَ= “a” in ‘attend’

بَ= “ba” in ‘bandage’

تَ = "ta" in ‘tanbark’

Iss vowel ko Arabic me Fatheh or urdu me ZABAR kahte hai.

b) ***Kasar:*** ye 2nd close vowel hai . ye letters ke niche diagonal / stroke rahta hai

تِ بِ اِ

Ab dekhen upar ke diye hue letters me jo kasar hai use ham kaise padhte hai……

اِ= “I” in ‘in’

بِ= “bi” in ‘bin’

تِ = “ti” in ‘tin’

c) Dummah(ضمہ): ye 3rd close vowel hai. Ye ek ankh wala comma hai jo hamesha letter ke upar hota hai .

تُ بُ اُ

ab ham dekhenge iss vowel ko letters ke sath kaise padhte hai………………

اُ = “o” in ‘oyester’

بُ = “boo” in ‘book’

تُ = “to” in ‘towards’

MAJHOOL AND MAROOF

Kuch baton ka wazeh karna zarori hai. Vo ye hai ke har language ka apna ek tariqa , lehja, or suroor hota hai. English ka alag lehja hota hai ,urdu ka alag lehja hota hai, bangla ka alag lehja hota hai .

Agar ham bangla ke lahja me English ya urdu bole to sunne me bilkul odd lage ga usi tarah urdu ya hindi ke lahja me English bole to bhi odd lage ga . chunke india me sabhi log hindi ke lahje me English bolte hai isi lie utna bura nahi lagta balke agar koi English man ka ye log English sune ge to bolenge ke odd lag raha hai jabke vo hi asal lahja hai.

یہ اندھوں کا شہر ہے بستے ہیں اندھے لوگ

بھلا شیشے کے محل میں کوئ کپڑے بدلتا ہے

(this is the city of the blinds. And there live the blinds. Does anyone change his cloth in fully transparent castle.)

Kuch yahi haal ahl e ajam ke quran reciters ka hai kuch isi trah ki ghalatiyan Arabic language me hoti hai. Jise ham majhool or maroof ke zariya samajh sakte hai.

Maroof: ye vo lehja hai jo istamal karna sahih or durust hai. Or yahi Arabic ka lehja hai.

Majhool : ye vo lahja hai jo Arabic ka nahi hai. Ye hindi urdu waghaira ka hai. Ise Arabic me hargiz istamal nh kar sakte.

SIGNIFICATION OF MAJHOOL MAROOF: -

1) CHOOHA BEL ME CHALA GAYA . [BEL : بِل]
2) IS DARAKHT KA BEL PAKA HAI. [BEL :بیل]

1st jumle me jo 'bel' hai vo MAROOF hai or yahi Arabic me raij hai .ise ham 2nd jumle wale me jo 'bel' (MAJHOOL) hai uske trah nh padh sakte hargiz nh.yahi 2nd jumla wala 'bel ' MAJHOOL hai.

1) Sheesha chor ho gaya [chor : چور]
2) Chor bhag gaya [chor : چور]

1st jumle me jo 'chor' hai vo MAROOF hai or yahi raij hai. ise ham 2nd jumle ke 'chor'(majhool) ke trah nh padh sakte hargiz nh. Kyon ke 2nd jumle wala 'chor' MAJHOOL hai.

Note : upar ke bahas se samajh aaya ke majhool lehja ko Arabic me nahi istamal kar sakte hai or sirf or sirf maroof lehja istamal hoga.

Ab ise padhen….

<u>Tanween(nunnation)</u>

Upar me die gae teeno close vowel double bhi likhe jate hai (ٌ ، ٍ ، ً) is condition me ise tanween ya NUNNATION kahte hai. Iski awaaz strong NOON ki hoti hai.

تً   بً   اً

Ab ham dekhenge ke iss tanween (do zabar)KO letters ke sath kaise padhte hai.

اً ="an" in 'anthrax'

بً ="ban" in 'bandy'

تً = "tan" in 'tandan'

تٍ   بٍ   إٍ

Ab ham dekhenge ke iss tanween (do zer) letters ke sath kaise padhte hai.

إٍ ="in" in 'inside'

بٍ="bin" in 'dustbin'

تٍ ="tin" in 'tinker'

تٌ   بٌ   اٌ

Ab ham dekhenge ke is tanween(do pesh) ko letters ke sath kaise padhte hai.

اٌ="un" in 'munsif'

بٌ="bun" in 'bundelkhand'

تٌ ="tun" in 'tundra'   ……………………………………..

Ab ise padhe..

بٌ	بٍ	بًا	مٌ	مٍ	مًا
فٌ	فٍ	فًا	وٌ	وٍ	وًا
ذٌ	ذٍ	ذًى	ثٌ	ثٍ	ثًا
زٌ	زٍ	زًا	ظٌ	ظٍ	ظًا

صٌ	صٍ	صًا	سٌ	سٍ	سًا	جٌ	جٍ	جًا	شٌ	شٍ	شًا
دٌ	دٍ	دًى	تٌ	تٍ	ةً	قٌ	قٍ	قًا	كٌ	كٍ	كًا
رٌ	رٍ	رًا	طٌ	طٍ	طًا	غٌ	غٍ	غًا	خٌ	خٍ	خًا
لٌ	لٍ	لًا	نٌ	نٍ	نًا	عٌ	عٍ	عًا	حٌ	حٍ	حًا
ىٌ	يٍ	يًا	ضٌ	ضٍ	ضًا	ءٌ	ءٍ	ءً	هٌ	هٍ	هًا

اَمَرَ	اٰذِنَ	اَخَذَ	اَحَدٌ	اَبَدًا
جَمَعَ	جَعَلَ	بَرَرَةٍ	بَخِلَ	اَنَا
خُلِقَ	خَلَقَ	خَشِيَ	حَشَرَ	حَسَدَ
سَفَرَةٍ	سُرُرٌ	رَقَبَةٍ	رَفَعَ	ذَكَرَ
طُوًى	طَبَقًا	طَبَقٍ	وَسَطًا	صُحُفًا
عِنَبًا	عَمَدٍ	عَلَقٍ	عَدَلَ	عَبَسَ

قَدَرَ	قُتِلَ	قَتَرَةٌ	فَعَلَ	غَبَرَةٌ
كَسَبَ	كُتُبٌ	كَبَدٍ	قَسَمٌ	قُرِئَ
لَهَبٍ	لُمَزَةٍ	لُبَدًا	كُفُوًا	كَفَرَ
وَقَبَ	وَسَقَ	وَجَدَ	نَخِرَةً	مَسَدٍ
هُدًى	هُمَزَةٍ	وَهَبَ	وَلَدَ	

Long vowel / open vowel

Arabic ke 28 consonants me se 3 letters long vowel ke tor par bhi istamal hote hai …(alif, waw, ya)

ALIF:1st open vowel "a" ka sound hai. Or ye tab hota hai jab alif koi letter ke baad aae or uss letter ke upar zabar ho. Or ye apni ek dosri shakal me bhi likhata hai

تَا / تٰ   بَا / بٰ

Or ise padhte iss trah hain.

بَا ="ba" in 'bath' matlab thoda taan k ek alif ke barabar

تَا ="ta" in 'talk' matlab thoda taan k ek alif ke barabar

Ya:ye 2nd open vowel hai iski awaaz lamba "e" ki hai. Or ye tab hota hai jab 'ya' kisi letter ke baad aae or uss letter me kasar(zer) ho. Iski bhi badly hui shakal hoti hai.

تِی / تٖ   بِی / بٖ

Or ise padhte iss trah hai.

بِی= "bee" in 'beef' matlab thoda taan k ek 'ya' ke barabar

تِی = "tee" in 'teeth' matlab thoda taan k ek 'ya' ke barabar

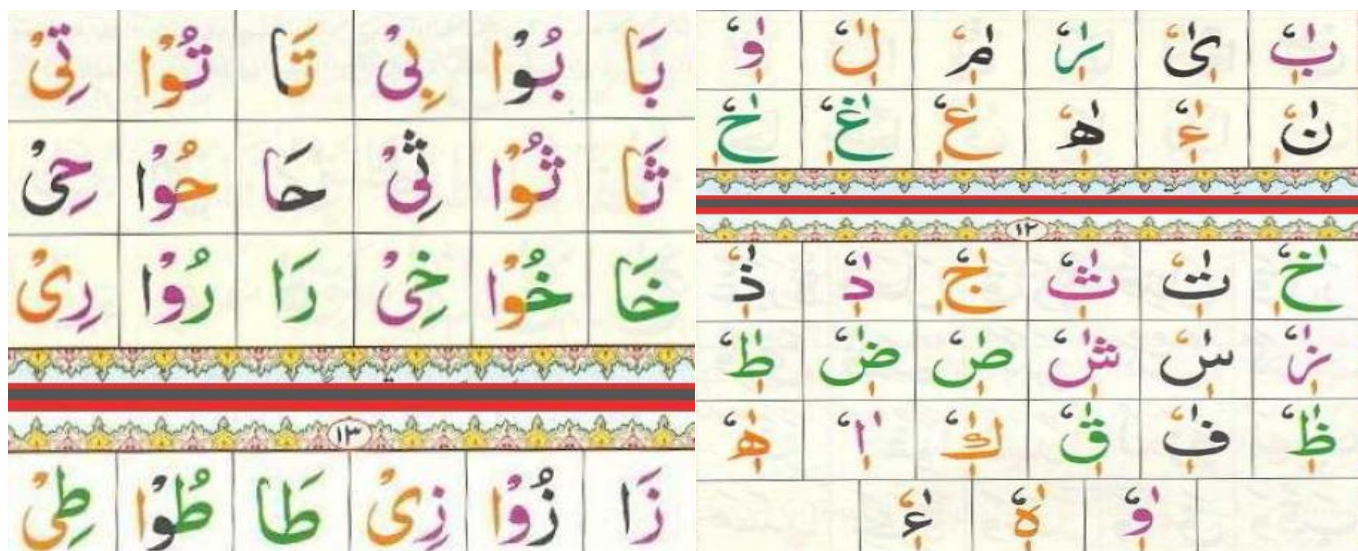
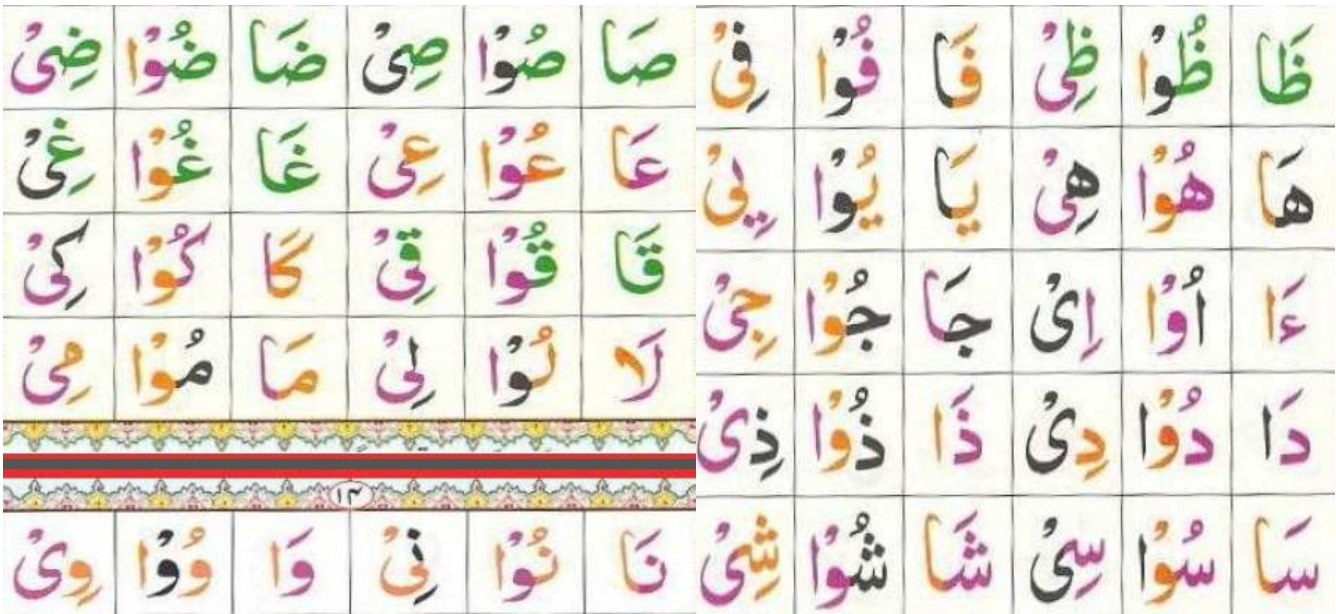
Waw: 3rd open vowel hai jiski awaaz lambi 'o' ke trah hai . or ye tab hota hai jab kisi letter ke baad ho or uss letter par dummah(pesh) ho.iski bhi badly hui shakal hoti hai.

تُو / تٗ   بُو / بٗ

Or ise padhte iss trah hai…

بُو ="boo" in 'boon'matlab thoda taan k ek 'waw' ke barabar

تُو ="too" in 'tooth'matlab thoda taan k ek 'waw' ke barabar

Ise ghor se padhe………

Die gae 3 vowel ke or bhi 3 sign hai jo inhi ke catogary me aate hai

1) Maddah
2) Sokoon(jazam)
3) Shaddah(tashdeed)

1) **MADDAH:** 1[ST] sign jo zig zag stroke hai vo consonant ke upar hota hai . jab ye sign aata hai to ham single 'alif', 'ya', 'waw' ke baaje sabhi ke soung ko double kar dete hai.

آ(aa)

2 **)Sokoon(silencing vowel) :** ye gol pet wala circle ya chota د hota hai. Jab ye sign kisi letter ke upar hota hai ise zarorat padti hai kisi ek letter ki jo isse pahle aae or uss letter par close vowel(Harkat) ho. Aisa hone se sokoon wale letter ko sakit kar deti hai, thehra deti hai .. ise iss trah likhte hai.

Or ise iss trah padhte hai….

بْ ="b" in 'obsolete'

تْ="t" in 'bat'

اَیْ("y" in 'by')　　　　　اَوْ ("ow" in 'owl')

2) **Shaddah (tashdeed):**ye chota 3 dant wala sign hai jo hamesha letter ke upar rahta hai. Ye usi letter ke upar aata hai jab vo letter 2 baar(twise) istamal hota hai.iss haal me vo letter sirf ek baar likhata hai shaddah ke sath . or do baar padha jata hai apne vowel ke hisaab se.vo letter jisme shaddah hota hai pahle vo harf sokoon hota hai matlab jazam ka kaam deta hai phir uske sath jo vowel hota hai uss hisaab se padha jata hai

Ise iss trah likha or padha jata hai….

(Hub-bin)　　　(Hob-ban)　　　(Hub-bun)

Isee ghor se padhe……

لَوْ لَیْ نَوْ نَیْ اَوْ اَیْ
بَوْ بَیْ جَوْ جَیْ حَوْ حَیْ
خَوْ خَیْ عَوْ عَیْ غَوْ غَیْ
فَوْ فَیْ قَوْ قَیْ کَوْ کَیْ

تَوْ تَیْ ثَوْ ثَیْ دَوْ دَیْ
ذَوْ ذَیْ رَوْ رَیْ زَوْ زَیْ
سَوْ سَیْ شَوْ شَیْ صَوْ صَیْ
ضَوْ ضَیْ طَوْ طَیْ ظَوْ ظَیْ
لَوْ لَیْ نَوْ نَیْ اَوْ اَیْ

مٰلِكِ شَیْءٍ طَغٰی طَغَوْا طَیْرًا
عَادٍ عَلٰی عَیْنٍ فِیْهِ قَالَ
قَوْلٌ کَانَ کَیْدًا کَیْفَ لَوْحٍ
لَیْسَ مَالًا نَارًا مَآءٍ وَیْلٌ
یَوْمٍ یَرَهٗ حَاسِبٍ حَافِظٌ

اٰمَنَ اٰوٰی اٰنِیَةٍ اَلِفِ اَیْنَ
بِهٖ جَآءَ جَآ جَآئَ جُوْعٍ خَوْفٍ
خَیْرٌ دَاوٗدُ ذٰلِكَ رَضُوْا شَآءَ

وُجُوْهٌ اَثِیْمٍ اَلِیْمٍ بَصِیْرًا
خَبِیْرًا رَحِیْقٍ شَهِیْدٌ عَظِیْمٍ
قَرِیْبًا کَرِیْمٍ مَجِیْدٌ مُحِیْطٌ
نَعِیْمٍ یَتِیْمًا یَسِیْرًا رُوَیْدًا
قُرَیْشٍ عِیْشَةٍ اَلْمَوْءٗدَةُ

دَافِقٍ شَاهِدٍ عَابِدٌ عَآئِلًا
غَاسِقٍ نَاصِرٍ وَالِدٍ اَعُوْذُ
اَکِیْدُ یَخَافُ یَدٰهُ یُقَالُ
تُرَابًا حِسَابًا سُبَاتًا سِرَاجًا
سَلٰمٌ شِدَادًا شَرَابًا صَوَابًا

اَبْ اِبْ اُبْ اَتْ اِتْ
اُتْ اَثْ اِثْ اُثْ اَجْ
اِجْ اُجْ اَحْ اِحْ اُحْ
اَخْ اِخْ اُخْ اَدْ اِدْ
اُدْ اَذْ اِذْ اُذْ اَرْ

اِرْ اُرْ اَزْ اِزْ اُزْ

اَسْ اِسْ اُسْ اَشْ اِشْ
اُشْ اَصْ اِصْ اُصْ اَضْ
اِضْ اُضْ اَطْ اِطْ اُطْ

قَیِّمَةٌ عَشِیَّةً مُنْکَرٌ اَیَّانَ
اِیَّاكَ لِلّٰهِ تَجَلّٰی تَصَدّٰی تَزَکّٰی
تَوَلّٰی تَوَّابًا ○ ثَجَّاجًا غَسَّاقًا
فَعَّالٌ کِذّٰابًا وَهَّاجًا مُمَدَّدَةٍ ○
مُکَرَّمَةٍ مُطَهَّرَةٍ وَالسَّمَآءِ

کَذَّبَ نَعَّمَ یَظُنُّ یَحُضُّ جَنَّةٍ
ذَرَّةٍ قُوَّةٍ کَرَّةٌ سُعِّرَتْ قَدَّمَتْ
کُذِّبَتْ زُوِّجَتْ سُجِّرَتْ فُجِّرَتْ
سُیِّرَتْ عُطِّلَتْ کُوِّرَتْ تَطَّلِعُ
تُحَدِّثُ نُیَسِّرُهُمْ اَلْبَیِّنَةُ

QUR’ANI QAWAID

(surah muzammil, ayah 4)-وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا

TAJWEED

TAREEF: Lughat me Tajweed ke mana tahseen (khubsoorti) paida karna or istalah me har harf ko uske makhraj (sahih sound) se or jami sifat ke sath ada karna hai.

MAOZOO: Quran sharif ke alfaz .

GHARZ: huruf ko sahih tariqa se ada karna.

ARKAN: TAJWEED ke arkaan 4 hai (1) huruf ke ahkaam ka pahchanna. (2) huruf ke makharij ko pahchanna. (3) sifat ka pahchanna. (4) zaban ko sahih harf ada karne ka aadi bana na .

Or ye chize bagher practice or mahir ustaad ke hasil karna bahut mushkil hai.

MARATIB E TAJWEED: tajweed ke 3 maratib hain.

(1) **Tarseel:** nihayat ahista or itminan se padhna
(2) **Tadweer:** na bahut tez or na bahut aahista balke darmiyani tariq se padhe .
(3) **Hadar:** tezi ke sath padhna.

TAJWEED KA HUKM: IMAM JAZRI (R.A) ne farmaya.

والاخذبالتجويدحتم لازم　　　　　　من لم يجود القران اثم

(tajweed ka seekhna wajib hai or lazim hai jis shakhs ne quran pak tajweed ke sath na padha who gunahgaar hai.)

LAHAN: tajweed ke khilaaf quran padhne ko LAHAN kahte hai.

LAHAN ki 2 qisme hai

(1) LAHAN E JALI: harf ke makhraj ki riayat na karna. Jaise ek harf ki jagah dosre harf ka padhna e.g. ہ and ح dono me farq na karna or sifat e lazim me ghalati karna jaise madd ko kam tanna or jahan madd nh hai vahan zyada tanna.
(2) LAHAN E KHAFI: HURF ke sifat e muhsina me ghalati karna jaise PUR(awaz moti karna) padhne ki jagah par BARIK(patli awaz me padhna) karna. Jis jagah IKHFA ho IDGHAAM waghairah ho unsab ka ada na harna.

Lahan e jali haram hai. Baaz jagah mana fasid ho jata hai. Or namaz jati rahti hai.

Lahan e khafi makrooh hai iss se bhi bachna lazmi hai.

Kuch lahan e jali or lahan e khafi ki list di jarahi hai. Take log aasani se samajh sake.

LAHAN E JALI	LAHAN E KHAFI
(1) Maddah or harkat(vowel) me awaz ko badalna. (2) Jaldi padhna jisse huruf juda juda samajh me na aae. (3) Gunguni(gungunana) awaz me padhna. (4) Har harf ke sath hamza mila dena. (5) Tashdeed ko sahih tor par ada na karna awaz daba lena. (6) Gaana ki tarz me padhna (7) Awaz nachana agar vo tajweed ke qaide me na	(1) Maddah or harkat(vowel) me awaz ko badalna. (2) Harkaat ka pura ada na karna. (3) Harkat or maddah ko had se zyada khichna. (4) Hurfon ko chaba kar padhna.

ho. (8) Hamzah ko Ayn (vice versa) bana kar padhna (9) Be moqa idgham karna (10)Kalma ke bich me rukna or aage se padhna (11)Pahla huruf ko sahih se bina padhe aage ka harf ada karna.	

ISTIAAZA OR BISMILLAH KA BAYAN

ISTIAAZA: yani A'ozubilla(complete) padhna. Quran pak kitilawat shuru karte waqt shaitan se panah mangni zarori hai. Istiaaza ke yahi alfaaz pasandeeda hai. Issme zyadti or kami bhi jaiz hai.

BISMILLA(TASMIYA): yani bismillah(complete) padhna. Surah toba ke ilawa har surat ke shuru me bismillah padhna chahie.Imam nawawi rahmatullah alaih farmate h jisne BISMILLAH ko Surat ki pahli ayah k sath nh padha goya k usne Quran ki ayah ko tark kiya ho…..

FAIDA: A'ozubillah or Bismillah aahista or zor se padhe jane me qarat ke tabe hai. Matlab zor se qirat karne ki surat me in dono ko bhi zor se padhe . or qirat aahista karne ki surat me in dono ko bhi ahista padhe. Lekin namaz Me A'ozubillah or BISMILLAH ahista padhna sunnat hai halanke qarat zor se pade . ager aap imam h to.{Bahare-E-Shariat, Hissa-3, page-521}

NOTE: yaha 3 sawal o jawab hai. 1) agar koi poche surah toba me Bismillah q nh padhte to jawab hoga nh likha hai to nh padhenge. Phir sawal hoga 2) ho sakta hai printing me mistake ho to jawab hoga Mola usman (r.z) ne jab quran jama kiya tha to surah toba ke shuru me Bismillah nh tha. Phir sawal hoga ke 3) Mola Usmaan (r.z) ko ho sakta hai ke surah toba ke shuru me Bismillah ka evidence nahi mila ho par vo ho. To jawab hoga surah toba ayaat e ghazab hai or Bismillah ayaat e rahmat. Or aayat e ghazab or ayaat e rahmat ek jagah nh ho sakti.

Yahan ek sawal or paida ho wakta hai k surah lahab bhi to ayat eghazab hai phir uske shuru me BISMILLAH q hai? To jawaban ham ye hadith pesh kar sakte hai kibn e Abbas raziallah tala ne farmaya : Maine uthman ibn e Abbas r z pocha ke apne surah Anfaal ko surah baraat(Tawbah) ke pehle kyon rakha? Or aap ne dono Surat ke bich me BISMILLAH shareef q nh rakha ? Jaise apne baqi 7 taweel Surat ke pahle BISMILLAH ko laya hai? Hazrat uthman ibn affan r z ne farmaya jab jab jaise jaise ayat nazil hui rasool ullah farma dete the ke ye fulan fulan Surat ki ayat hai.or surah Anfaal pahli madni surah hai or surah Tawbah or surah Anfaal dono ki maozoo milte hai.or rasool ullah s a w hamari ankho se parda le lie iss se pahle ke vo batate keh ye dono ek Hi Surat hai ya juda juda.iss hadith ko imam tirmidi ne apne sunan me bayan kiya hai. Isi lie iss Surat ke shuru me BISMILLAH nh hai.

TALLUQ: A'ozubillah ka talluq shuru qirat se hai or Bismillah ka Talluq shuru surat se hai.

TAFSEEL ITIAAZA O BISMILLAH

CONDITION 1 : Agar qarat ki ibtida shuru surat se ho to uss me A'ozubillah or Bismillah dono padhna chahie.or dono ko padhneki 4 rules hai

(1) WASL E KUL: A'ozubillah , Bismillah or surat 3no ko mila kar padhna. Yani ek saans me
(2) FASL E KUL: A'ozubillah , Bismillah or surat 3no ko juda juda kar ke padhe. Yani har ek ko ek saans me padhe 3no 3 saans me hue.
(3) FASL E AWWAL WASL E SANI: A'ozubillah ko Bismillah se alag padhne. Or Bismillah ko surat se mila kar ek saans me padhe.
(4) WASL E AWWAL FASLE E SANI: A'ozubillah ko Bismillah se mila kar padhe . or Bismillah ko surat se alag kar ke padhna. Par bather hai ise kam istamaal me laae q k isme ikhtilaaf hai kaafi lambi bahas qaim hai.

CONDITION 2: agar darmiyani qarat ho(matlab pahle se padh rahe ha or phir dosra sura shuru ho gaya ho) or surat ki ibtida ho matlab ek surat khatam karke dosri surat ki ibtida ho rahi ho. To iss waqt imam hafas (r.a) me hai ke Bismillah zaror padhna chahie or iss condition me Bismillah padhne ki 3 surat hai.

(1) WASL E KUL: SURAT KO Bismillah se Bismillah ko dosri surat se mila kar padhe yani surat ki akhri ayat Bismillah or dosre surat ki pahli ayat teeno ko ek saans me.
(2) FASL E KUL: pahli surat ki akhri ayat or Bismillah or dosre surat ki pahli ayat teeno ko alag alag saans tod kar 3 saans me padhe.,
(3) FASL E AWWAL WASL E SANI: pahli surat ko khatam kar ke Bismillah se na milaae. Or Bismillah ko dosri surat se mila kar padhe.
(4) WASL E AWWAL FASL E SANI: pahli surat ko Bismillah se mila padhna . or Bismillah ko dosre surat se alag kar ke padhna. Ye 4th condition bilkul bhi **JAIZ NAHI** hai.

CONDITION 3: agar qarat ki ibtida darmiyaan surat se ho to A'ozubillah zaror padhna chahie.Bismillah padhna mojib e barkat hai.or na padhna bhi jaiz hai. Agar Bismillah padha jai to do suraten nikalti hai. Jo jaiz hai.

(1) FASL E KUL: A'ozubillah ko Bismillah or BIsmilla ko surat ke hisse se alag kar ke padhna 3 saans me.
(2) WASL E AWAAL FASLE SANI: A'ozubillah ko Bismillah se mila kar padhna. Or Bismillah ko surat ke hisse se alag kar ke padhna. Agar Bismillah na padhi jai to A'ozubillah ko surat ke hisse se alag kar ke padhna chahie. Or agar jod kar bhi padhe to jaiz hai magar shart ye hai ke Allah tala ke sifati naam me se koi naam **na** ho.

SIFAAT E ARZIYAH

Vazeh rahe ke sifate arziya tamam huruf me nh paae jate. Sirf 8 huruf me mukhtalif halat me pai jati hai. Niche har huruf iss qism ke sifaat ka tafseel ke sath bayaan kiya jae ga.

(1) LAAM KE QAIDE:lafz ﷲ ke laam se pahle agar zabar ya pesh hoto uss LAAM ko pur(mota kar ke) padhenge. Or agar use pahle zer hoto barik padhenge. ﷲ ke LAAM ke ilawa or koi laam PUR nahi padha jae ga. Iss baat ka khayal rahe.

(2) RAA KE QAIDE: (1) Raa MUSHADDAD(tashdeed) wala ho agar uss par zabar ya pesh ho to uss ra ko pur karenge . jaise... الرحمن

(2)raa mushaddad par agar zer ho to barik padhenge.

افرغ،بالبر

(3)raa sakin(jazam wala) or uske pahle zabar ya pesh ho to uss raa ko pur padhenge

قریۃ، یر زقون

(4)raa sakin se pahle kasra asli usi kalma me ho or raa ke baad usi kalma me huruf mastaliah (ق غ ظ ط خ ض ص) me se koi huroof na ho to aise raa ko barik padhenge ge jaise اغفر

(5)raa sakin se pahle kasra e arzi hoto raa ko pur padhenge jaise... ارجعو iss me hamza me zer arzi hai

(6)agar raa sakin ek kalma me ho or use pahle zer alahida kalma me ho to raa ko pur padhenge jaise ام ارتابو، رب ارجعون

(7)agar raa sakin se pahle kasra ho or raa ke baad usi kalma me huroof mustalia ho me se koi huroof aajae to raa pur padhenge jaise... قرطاس، مرصاد، فرقہ ، lekin fiq me baaz qariyon ke nazdik barik hoga.

Tambeeh:انزرقومک me agarcha raa ke baad qaaf hai jo huroof mustalia hai lekin bhir bhi raa ko barik padhenge

(8)agar raa sakin ke pahle bhi sakin ho or voh یا na ho to uss sakin se pahle zabar ya pesh ho to pur padhenge or ager zer ho to barik padhenge aisi surat waqf ki halat me hoti hai jaise بکم العسر، لیلۃ القدر me pur or ذی الذکر me barik padhenge raa ko.

(9)agar raa sakin se pahle wala sakin haraf یا to phir har halat me raa ko barik padhenge . khawah zabar ho zer ho ya pesh ho. Jaise بشیر ، طیر . .

Tambeeh: lafz عین القطر ، مصر ye dono me waqf ki halat me qaida ke mutabiq raa ko bareek hona chahie q ke waqf me raa sakin ho jae gi or use maqabl bhi sakin hai or isse pahle zer hai magar qariyon ne in dono lafzo me raa ko barik or pur dono padha hai.

Surah fajr me اذایسر par jab waqf karenge to qaide ke mutabiq raa ko pur karna chahie q ki waqf ki halat me raa sakin ho jae gi or use maqabl sakin harf h islie use pahle wala harf ko dekha jae ga or ispar zabar hai magar zaif riwayat ke mutabiq qariyon ne barik padhne ko likha hai.

(10)quran pak me sirf ek jagah بسم اللہ و مجرھا me raa ko barik padhenge or iss raa ko padhne ka tariqa ye hai jaise DAORE ka raa.

(3) MEEM MUSHADDAD KA QAIDA:meem mushaddad ka ek hukm hai or voh GUNNAH(naak me awaz le ja kar padhna) hai.or iski miqdar ek alif hai gunnah ki tavilat ek alif hai. Jaise ثم

(4) MEEM SAKIN KA QAIDA: Meem sakin ke 3 qaide hai.

(1)meem sakin ke baad agar meem aajae to IDGHAM ho ga.jaise.وھم مھتدون iss surat me meem mushaddad ki taraf ghunnah hoga.

(2)meem sakin ke baad با aae to IKHFAA hoga.jaise من یعتصم با اللہ isko ikhfa kahte hai ke dono honton ke khushk wale hisse ko narmi se milaae ek alif ki miqdar khinch kar meem ko ada kiya jaae or honton ke khulne se hi tari wale hisse ko sakhti ke sath mila kar baa ko adaa kiya jae.

(3)meem sakin ke baad mim or ba ke ilawa baqi 26 huroof me se koi bhi hurf aae to izhaar ho ga jaise اکرمت yahan gunnah nh hoga yahan izhaar hai.

(5) NOON MUSHADDAD KA QAIDA:meem mushaddad ki trah iska bhi sirf ek hi hukm hai or voh hai GHUNNAH....jaise انَّ isko bhi hurf gunnah kahte hai.

(6) NOON SAKIN OR TANWEEN KA QAIDA:noon sakin or tanween ke 4 hukm hai IZHAR,IDGHAM,IQLAB or IKHFA 6 hurf me idgham 6 hurf me izhaar ek hurf me qalb or pandra hurfon me ikhfaa.har ek ka qaida niche bayaan me hai

(1) Noon sakin or tanween ke baad agar huroof halqi (خ ، غ ، ح ، ع ، ہ ، ء) me se koi hurf aajae to noon ka izhaar hoga yani na ghunnah hoga or nahi aawaz nak me jaegi. Jaise.. انعمت ، والمنخنقۃ ، وانحر

(2) Noon sakin or tamween ke baad agar huroof (ی ، ر ، م ، ل ، و ، ن) یرملون me se koi hurf aa jae to idgham hoga 4 huroof me idgham ghunnah ke sath hoga or 2 huroof me baghair gunnah ke hoga.jin 4 huf me idghaam gunnah ke sath hota hai voh ye hai. ی ن م و har ek ki missal tarteeb war ki jaaati hai. من یقول ، من نا صر ، من مال ، من وال ، لقوم یو قنون ، حطۃ نغفرلکم ، صراط مستقیم ، جنات و وعیون ، or jin do hurfon me idghaam bila ghunnah hota hai voh raa or laam hai. Jaise....من ربِّھم ، من لدنہ ، ھدی اللمتقین ، غفورالرحیم

(3) noon sakin or tanween ke baad agar baa aae to noon sakin ya tanween ko meem se badal kar padha jaae ga or iss meem me bhi gunnah or ikhfa hoga istlaah me isko qalb kahte hai jaise... من بعد و خبیر بصیر

(4) Noon sakin or tanween ke baad agar 15 haraf me se koi bhi harf aaen to ikhfa hoga gunnah ke sath (ت ث ج د ذ ز س ش ص ض ط ظ ف ق ک) inki misaal dekhen. انتم ، انثٰی ، انجینا ، انداد ، لتنذر ، انزل ، تنسون، انشاء ، ینصرون ، منصود ، انطق ، ینظرون ، انفسکم ، ینقظون ، منکم ، جنٰت تجری ، ظلمات ثلث ، فصبر جمیل ، کا سا د ھا قا ، iss me ikhfa ida karne ki vahi shakal hai jo urdu me oont (camel) ki aawaz ada hoti hai.

(7) HAMZAH KE QAIDE: (1) jab 2 hamzah jama ho or pahla wala mutaharrik(jiske upar harkat ho) ho or dosra sakin to hamzah sakin ke maqabl ki harkat ke mawafiq huroof illat(open vowel) se badalna wajin hai jaise... أمن ، ایمانا ،

اوتمن ye dar asal aise hai اءتمن اِءمن ، أءمن .... (2) jab 2 hamzah mutaharrik jama hon or dono qatai hon(yani likhe hue hon) to hamzah apne makhraj k sath ma shiddat ke sath aada hogi lekin surah haa maam sajda me jo اءجمی hai vo na to mukammal tasheel ke ada hogi or na hi kul sifat illat ke hogi balke darmiyana tariq par padhenge .

(8) ALIF WAW OR YA KA QAIDA: open vowel ka jo qaida hai vahi qaida darj hai.

AQSAAM E MADDAH

Madd ki do qisme hai (1) madd e asli (2) madd e faraii ye dono aage tafseel se bayan hogi.

(1) **Madd e Asli:** jo kisi sabab par maoqoof (rukna ya taweel karna) na ho or harf maddah ki jo asal miqdar hai usi qadar padha jaae yani alif ko do zabar , waw ko 2 pesh or yak o do zer ke barabar padha jae. Ise madd e zati or madd e tabai bhi kahte hai.

(2) **Madd e faraii:** jo kisi sabab par moqoof ho or uske 2 sabab hai(1) hamza (2) sukoon madd e faraii ke kai qisme hai jinme se kai bayaan me hai. (1) madd e muttasil : hurf madd ke baad hamza ek hi kalma me ho jaise.. سوء ، جیء ، جاء ise madd e wajib bhi kahte hain iski shakal ٓaisi hai jo harf ke upar rahta hai (2)madd e munfasil: huroof maddah k baad hamza dosri kalma me ho jaise... قالوا آمنا ، ما انزلنا isko madd e jaiz bhi kahte hain or iski shakal madd se lambi tani hui hoti hai.(3) madd e lazim: hurof maddah ke baad usi kalma me harf mushaddad ho jaise.... ضالین or bhi aqsaam hai jinki tawalat chote se risale me mumkin nh

Ek HURF KO DOSRE ME MILA KAR MUSHADDAD PADHNE KO IDGHAAM KAHTE HAI.

WAQF:waqf ka laghvi mana kisi chiz se ruk jana or qura ki istalah me akhir kamla me saans or awaz todne ko waqf kahte hai.iske kai aqsaam hain jis kalma me waqf karna ho uss kalma ke akhri harf me agar sukoon na ho to use sakit kar de agar tanween do zabar ho to use ek zabar or sath me alif mila kar paden jaise غلیظًا (ghaliza). Or quran me kuch nishnaat se smjhne k lie die gai hai iss nishaanat par ab bahas hogi.

ۃ KA QAIDAH: agr ham kisi aise kalme me waqf karrahe hai jiska akhri harf ۃ hai to waqf ki halat me iss sakit kar denge or ہ padhenge or agar waqf nh karenge to use harkat ke sath ت padhenge

1. ۝ : ye ayat puri karne ki ilamat hai.
2. ۵ :ye mukhtalif fiya hone ki ilamat hai. Iss jagah ayat samjh kar waqf kar sakte hai.
3. م :waqf lazim ki ilamat hai. Agar kalam khatam ho raha hai to waqf karna lazim hai.
4. ط :waqf e mutlaq hai iss jagah waqf zaror karna chahie.
5. ج :waqf jaiz hone ki ilamat hai.
6. ز : waqf majoz ki ilamat hai. Iss jagah waqf ki ijazat di gai hai.
7. ص : waqf markhas ki ilamat hai. Iss jagah zarorat ke waqt waqf kar sakte hai.
8. ق : قیل علیہ الوقف ki ilamat hai iss jagah waqf karne me harj to nh magar bht zaif hai.
9. ک :کذالک ki ilamat hai. Yani waqf k baad waqf ki ilamat hai or wasl ke baad wasl ki
10. قف : قد یو قف ka makhfaf hai.sigha e amar nh hai. Iss jagah agar waqf kiya jae to koi harj nh.
11. ل :قدیوصل ka makhfaf hai or قد یو قف ka muqabil haiiss jagah banisbat waqf ka wasl pasand kiya gaya hai.
12. صلےٰ :الوصل اولیٰ ka makhfaf hai iss jagah wasl behtar hai agar waqt kiya jae to phir uss lafz ka aada(repeat) zarori hai.
13. لا :لا وقف علیہ ka makhfaf hai. Iss jagah waqt na jaiz hai.
14. قلا :وقف مختلف فیہ ki ilamat hai or قیل لا وقف ka makhfaf hai.iss jagah waqf na karna behtar hai.or jinke nazdik yahan waqf muattabar hai unke lie aada na hoga.
15. وقفہ :الوقفہ مع السکت ka makhfaf hai. Ye dar haqiqat waqf nh balke saktah taweela hai. Iss me utni der sakta karna chahie jitni derr waqf me takhir hoti hai lekin asal saktah jaiz nh or iss jagah waqf kiya jae to jaiz hai.
16. وقف النبیﷺ :iss jagah waqf mustahab hai.
17. وقف منزل :issko waqf jibrail bhi kahte hai.iska matlab ye hai ke nuzul e quran ke waqt jiss jagah jibrail ne waqf kiya hai waha AAQA ﷺ ne bhi waqf kiya hai.ye waqf bhi mustahab hai.
18. وقف غفران : iss jagah banisbat wasl ke waqf behtar hai.

19. وقف کفران :iss jagah waqf karne se qabahat paida hoti hai. Iss lie waqf na karna chahie.

A'ada: agar waqf na ho phir bhi ruk jae to peeche ke 2 kalma(mustahab) ko dohra kar aage jod kar padhne ko kehte hai. Saan bich me tabhi toden jab saans bilkul khatam ho gai ho warna ye lahen me shamil hai.

SAKTAH KA BAYAAN

Saktah awaz band kar dene or saans na todne ko kahte hai. Saktah ki 2 qisme hai. (1) sakta e lafzi jo bariwayat HAFASH rahmatullah alaih jaiz nh hai. (2) sakta e manawai quran pak me 8 jagah hai.

(1) Jaiz ظلمنا انفسنا (surah eraaf)
(2) Jaiz اولم يتفكروا
(3) Jaiz اعرض عن هذا (surah yosuf)
(4) Wajib عوجا (surah kahaf)
(5) Jaiz يصدر الرعآء (surah qasas)
(6) Wajib من مر قدنا (surah ya seen)
(7) Wajib قيل من (surah qiyamah)
(8) Wajib كلا بل (surah mutfifeen)

SAKTAH KE KUCH USOOL:saktah karte waqt mutaharrik ko sakin karna chahie or do zabar wali tanween ko alif mila kar padhna chahie , saktah karte waqt waqf se zyaada taakhir nh karna chahie, madd e muttasil par sakta kiya jaae to tavil jaiz hai lekin qasar na jaiz hai, huroof mutaqattiaat(jaise ن ق يس الم waghairah) par sakta karna jaiz nh, saktah wahi karna chahie jahan sabit ho.

VOH MUQAMAAT JAHAN ALIF LIKHA JATA HAI MAGAR PADHA NH JAATA AISE MUQAMAAT 18 HAIN

(1) افا ءن ما ت (SURAH AAL E IMRAN)
(2) لاالی الله
(3) تبوءا (SURAH MAIDAH)
(4) ملاءه (SURAH IRAAF)
(5) لا اوضعوا (SURAH ANKABOOT)
(6) ثمودا
(7) تتلوا
(8) لن ندعوا (SURAH KAHAF)
(9) لشایء
(10)انا (JAHAN KAHIN BHI AAE)
(11)لکنا (SURAH KAHAF)
(12)لا اذ بحنہ (SURAH NAMAL)
(13)لا الی الجحیم (SURAH SAAFAAT)
(14)ونبلوا (SURAH MUHAMMED)
(15)بءسالاسم الفسوق (SURAH HAJRAT)
(16)سلا سلا (SURAH DAHAR)
(17)قواریرا
(18)نبایء

GUZARISH: ISS KITAB SE FAIDAH UTHANE WALON SE GUZARISH HAI KEH AAP BHI DOSRON KO MOQA DEN OR HO SAKE TO APNE AHBABON OR MUHALLE KE LOGO KO YE BOOK BANTEN….

OR YE BAHUT ZARORI HAI ISSE HAMARE MUASHRE KI ISLAAH HOGI…… OR ISS ME KUCH KITABAT KI GHALATI HO TO USE THIK KAR LE OR HAME SHUKRIYAH KA MOQA DEN.